

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,

Received up to 25th September 1895.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1895.	1895.	
	Monthly.					
1	Tarziab-ul-Akhlaq ...	Aligarh ...	Muhammad Mumtáz-ud-din.	For Rabi-us-Sani ...	20th September ...	360 copies.
	Bi-monthly.					
2	Bundelkhand Punch ...	Jhánsi ...	Munshi Nannhu Prasad.	15th September ...	19th September ...	250 copies.
3	Faryád-i-Hind ...	Allahabad ...	Lálá Bajrangbali Prasad.	" " ...	22nd " ...	"
4	Khurshaid-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahyá Ali ...	1st " ...	19th " ...	300 copies.
5	Tohfa-i-Qádiri ...	Ballia ...	Maulvi Abdul Qádir	15th " ...	" " ...	100 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(continued).						
<i>Tri-monthly.</i>						
				1895.	1895.	
6	Akhbār-i-Imāmīa ...	Lucknow ...	Saiyad Ābid Ali ...	7th & 16th September	20th & 24th September.	375 copies.
7	Hāmid-ul-Akhbār ...	Moradabad ...	Munshi Ilāhi Bakhsh	20th September ...	23rd September ...	106 "
8	Kanauj Punch ...	Kanauj (Farukhabad).	Munshi Bhaggu Khān	" " ...	21st " ...	250 "
9	Mufīd-i-Ām ...	Agra ...	Munshi Muhammad Qadir Ali Khān	" " ...	25th " ...	75 "
10	Nāsir-i-Hind ...	Do. ...	Munshi Saiyad Muhammad Ali.	" " ...	22nd " ...	40 "
<i>Weekly.</i>						
11	Agra Akhbār ...	Agra ...	Khawāja Tajammul Husain.	21st September ...	25th September ...	50 copies.
12	Akhbār-i-Ālam ...	Meerut ...	Hakīm Muhammad Muqarrab Husain Khān.	17th " ...	19th " ...	150 "
13	Akhbār-i-Islām ...	Agra ...	Maulvi Wāris Ali ...	22nd " ...	22nd " ...	200 "
14	Alwaqt ...	Gorakhpur ...	Muhammad Sa'īd ...	18th " ...	" " ...	800 "
15	Anīs-i-Hind ...	Meerut ...	Munshi Kishun Sarup Varma.	21st " ...	" " ...	250 "
16	Anjuman-i-Hind	Lucknow ...	Munshi Bishun Lal ...	" " ...	24th " ...	300 "
17	Āzād ...	Do. ...	Munshi Muhammad Sajjād Husain.	20th " ...	" " ...	250 "
18	Cawnpore Gazette	Cawnpore ...	Babu Harnām Singh	23rd " ...	" " ...	600 "
19	Dabdaba-i-Qaisari	Bareilly ...	Munshi Thākur Prasād.	21st " ...	22nd " ...	400 "
20	Dabdaba-i-Sikandari	Rāmpur ...	Muhammad Husain Khān.	23rd " ...	25th " ...	370 "
21	Dhālā Akhbār ...	Moradabad ...	Babu Bhagwān Sahāi	11th " ...	19th " ...	350 copies.
22	Fitnah ...	Gorakhpur ...	Hāfiz Nizām Ahmad	16th " ...	" " ...	
23	Hamdard ...	Meerut ...	Munshi Muhammad Barkat Sher Khan.	2nd, 9th, 17th & 25th August & 2nd & 17th September.	19th & 25th September.	
24	Hindustāni	Lucknow ...	Munshi Ganga Prasād Varma.	18th September ...	21st September ...	300 copies.
25	Indian Reformer	Do. ...	Babu Rām Narayan Varmā.	19th " ...	24th " ...	275 "
26	Kārnāmāh ...	Lucknow ...	Maulvi Muhammad Yāqub.	17th " ...	19th " ...	275 "
27	Kāyasth Conference Gazette...	Cawnpore ...	Rai Devi Prasād, B.A., B.L.	20th " ...	22nd " ...	200 "
28	Liberal ...	Azamgarh ...	Munshi Qudrat Ali-Khan.	16th " ...	19th " ...	...
29	Matla-i-Nūr ...	Cawnpore ...	Munshi Bihari Lal ...	21st " ...	24th " ...	50 copies.
30	Mehr-i-Nimroz ...	Bijnor ...	Hāfiz Muhammad Karīm-ullah.	" " ...	25th " ...	400 "
31	Naiyar-i-Āzam ...	Moradabad ...	S. Ibn Ali ...	19th " ...	23rd " ...	180 "
32	Najm-ul-Akhbār	Etāwah ...	Hāji Hāfiz Muhammad Rūh-ul-lah Khān.	" " ...	22nd " ...	120 "
33	Najm-ul-Hind ...	Sahāranpur ...	Pandit Avatār Kishun	16th " ...	20th " ...	475 "
34	Nūr-ul-Anwār ...	Cawnpore ...	Hāfiz Muhammad Abdul Hamīd Khān.	21st " ...	22nd " ...	250 "
35	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjād Husain.	19th " ...	24th " ...	300 "
36	Rahbar ...	Moradabad ...	Pandit Pratāp Kishun	16th " ...	19th " ...	360 "
37	Riāz-ul-Akhbār ...	Gorakhpur ...	Hāfiz Nizām Ahmad	" " ...	" " ...	350 "
38	Sitāra-i-Hind ...	Moradabad ...	Pandit Banwāri Lal Misra.	20th " ...	22nd " ...	125 "
39	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairāj Singh	" " ...	" " ...	304 "
40	Tūti-i-Hind ...	Meerut ...	Saiyad Muhammad Sajjad Husain.	" " ...	24th " ...	200 "
41	Vernacular Advertiser	Lucknow ...	Rāmji Dās Bhārgava	21st " ...	" " ...	1,000 "
42	Zamānah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khān.	19th " ...	21st " ...	200 "
<i>Daily.</i>						
43	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasād.	19th to 25th September.	19th to 25th September.	521 copies.
URDU-ENGLISH.						
<i>Bi-weekly.</i>						
44	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtāz-ud-din.	17th & 20th September.	19th & 22nd September.	460 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI.			1895.	1895.	
	<i>Monthly.</i>					
45	Hindi Pradip ...	Allahabad ...	Pandit Bálkrishna Bhatt.	For April, May & June.	22nd September ...	200 copies.
46	Maheshwari ...	Hapur (Meerut)	Bábú Harsaran Dás	For September ...	19th " ...	450 "
47	Nigamagam Patrika ...	Meerut ...	Sanskrit Publishing Company.	For April ...	22nd " ...	...
	<i>Bi-monthly.</i>					
48	Kayasth Conference Prakásh	Cawnpore ...	Rai Devi Prasád, B.A., B.L.	23rd September ...	25th " ...	500 copies.
49	Kumaun Samáchar Patrika...	Almora ...	Lálá Debi Dás ...	15th " ...	19th " ...	...
50	Sáhitya Saroj ...	Meerut ...	Lálá Prayág Dás Gupta.	" " ...	" " ...	...
51	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lál.	20th " ...	21st " ...	250 copies.
	<i>Weekly.</i>					
52	Almora Akhbár ...	Almora ...	Munshi Sadanand Sanwál.	16th September ...	19th " ...	108 copies.
53	Bhárat Bhúshan ...	Benares ...	J. P. Nigam ...	20th " ...	22nd " ...	...
54	Nágrí Nírad ...	Mirzapur ...	Pandit Káshi Prasád Shukla.	19th " ...	20th " ...	300 copies.
55	Prayág Samachár ...	Allahabad ...	Pandit Ram Gopal...	" " ...	21st " ...	350 "
	<i>Daily.</i>					
56	Hindustán ...	Kálá kankar (Partágarh).	Pandit Devi Dayal Shukla.	18th to 24th September.	19th & 25th September.	470 "
	HINDI-URDU.					
	<i>Weekly.</i>					
57	Káshi Patriká ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	20th September ...	22nd September ...	500 copies.

I.—POLITICAL AND FOREIGN.

AKHBAR-I-ALAM.
17th September 1895.

1. The *Akhbār-i-Ālam* (Meerut), of the 17th September, regrets to see young Indian chiefs begin to recklessly squander their State treasures in sports and other unspeakable things as soon as they are installed to their ancestral *gaddi*.

Alleged unsuitability of the English form of education given to young Indian chiefs.

Some say this is due to the influence of bad associates by whom they become surrounded ; others attribute it to the education given them in the English system ; while a third party lays it at the door of their green youth. The writer is, however, inclined to think it due to their faulty or unsuitable education. Whatever taste or turn of mind is given to young chiefs during the time they are under instruction, they naturally indulge therein when they attain to sovereign powers. It is no doubt true that with mental education young chiefs are taught sports as a recreation, and that it is their own fault if they exclusively devote themselves to them on becoming their own masters. But what is sauce for the gander is not sauce for the goose. All experience clearly shows that India being not yet civilized like Europe, field sports and free intercourse with ladies prove "poisonous" to "our" young chiefs ; and such being the case, it is the duty of the British Government, which regulates their education, to save them from such pastimes and associations. Look at the Mahārāja of Patiala (who has received education in the objectionable form noted above). How mercilessly he has been making ducks and drakes of his State money and wandering about in search of sports, quite regardless of his honour and position. It was only the other day that he had quietly to put up with a snub and contumely at a theatre and polo ground at Bangalore. [The *Azād* (Lucknow), of the 20th September, endorsing the above views, expresses its surprise that while Western education is turning natives of the middle classes from brutes or semi-brutes into perfect men, it makes native chiefs perfect beasts, giving them all the vices and shameful practices that are found in European villains.]

NAJM-UL-AKHBAR.
13th September 1895.

2. The *Nojm-ul Akhbār* (Etawah), of the 18th September, says that Mr. Gladstone has, under the influence of religious prejudice, made a most shameful attack on His Sublime Majesty the Sultan of Turkey, making false imputations against him in coarse terms. This "disrespectful and

Mr. Gladstone and the Sultan of Turkey.

audacious" man, whose prejudice and old age have deprived him of his wisdom and civility, had the impertinence of calling His Majesty "deceitful and faithless" by his "impure" (accursed) tongue. His speech has been hooted not by the Musalmán world alone, but has been condemned by justice-loving and wise English newspapers as well. "We too could apply most harsh and dirty terms to him (in return), but we think it ungentlemanly to use uncivil language like him."

RIÁZ-UL-AKHBAR.
16th September 1895.

3. The *Fitna*, a supplement to the *Riáz-ul-Akhbār* (Gorakhpur), of the 16th September, publishes a poem from a resident of Muzaffarnagar, in which he most piteously invokes the Prophet to come to the rescue of Islam, which has now been made the object of attack in all parts of the world.

An invocation to the Prophet to help Islam in its present crisis.

His Majesty the Sultan of Turkey, who is the Defender of the Faith, is reduced to great straits, being overwhelmed by "infidels" on all sides. Mischief is being done to Islam in India also. Christianity and "Naturalism" are rampant everywhere, while Islam is down-trodden. "This is high time, O ! Prophet, that thou dost pray God to deliver thy followers from the attacks of their enemies."

II.—GENERAL ADMINISTRATION.

AKHBAR-I-ĀLAM.
17th September 1895.

4. Riaz-ud-din Ahmad, General Secretary of the *Anjuman-i-Ishait Islām* (association for the propagation of the Muhammadan religion), Bareilly, writing to the *Akhbār-i-Ālam* (Meerut), of the 17th September, states that a slab of stone is inserted in the door of the *Jama* mosque at Delhi on which is inscribed a notice, signed by Mr.

Objection taken to Europeans and others entering the *Jama* mosque at Delhi with shoes on.

Frederic Henry Hooper, Deputy Commissioner, 1862, permitting only the civil and military officers of Government to enter the mosque with shoes on. The Delhi *Jama* mosque is the most revered one in the whole of India, and the Musalmáns are

greatly pained to see Europeans, Native Christians, Parsis, &c., treading it with shoes on. No other mosques or temples in the country are allowed to be desecrated in this fashion, and it passes one's comprehension why the just and tolerant British Government permits the outrage in case of the mosque at Delhi. All the Muhammadan associations ought certainly to memorialize the Panjáb Government and the Government of India, and, if need be, Parliament, on the subject. The editor observes that it was the fault of the Muhammadans themselves that they did not hitherto enter a protest against people entering the Jama mosque with their boots on. Let them make a representation to Government in suitable terms, and their objection is sure to be listened to. [The *Zamana* (Cawnpore) of the 19th September, says that the Muhammadans of Delhi have long been most painfully seeing their *Jama* mosque desecrated by Europeans and other visitors entering it with shoes on, and calls upon the former to move the Government on the subject and get their grievance redressed.]

5. The *Sajjan Vinod* (Agra), of the 20th September, referring to the riot committed by the Musalmáns at Dhulia, says that, had not the troops fired on the rioters, they would have undoubtedly killed the Collector. Similarly the life of the Magistrate of Etawah was some years ago saved by

SAJJAN VINOD.
20th September 1895.

Dhulia riots.

the timely advent of a body of European soldiers. Churu, Bombay and other places have been the scenes of serious disturbances by Musalmáns. Indeed the Musalmáns regard Europeans as well as Hindus as *Kafirs* or unbelievers, and their Maulvis say their *haj*, or pilgrimage to Mecca, will not be complete until they have sucked the blood of (i.e., killed) 125,000 European soldiers. It is difficult to understand how Englishmen still continue to be blind to their hostility towards them. The Musalmáns will not refrain from committing riots until some rioters are very severely dealt with. During the mutiny peace and order were restored as soon as 200 Musalmáns rebels were hanged.

6. The *Najm-ul-Akhabár* (Etawah), of the 18th September, in commenting upon the Dhulia disturbance, observes that when music in general was prohibited to be played before mosques in past years it was folly on the part of the present District Magistrate to permit Hindus to play

NAJM-UL-AKHBAR.
18th Sept. 1895.

The same.

small musical instruments before the mosque where the disturbance in question took place. His second folly was to enter the mosque, where, it is said, a person grappled with him, whereupon a Head Constable, who accompanied him, at once drawing out his sword, cut him to pieces. Now the fellow was unarmed, and if he had been rough towards the Magistrate he ought to have been secured and not cut down. The Magistrate was, however, able to escape from the mosque unhurt. If the Musalmáns had actually intended to assault him, he could not have possibly escaped unscathed. The police at this stage fired ball cartridges, and the result was that several Musalmáns were killed on the spot, and a number of them were seriously wounded. The trial of the Musalmáns accused of rioting is now going on at Dhulia before the Joint Magistrate. The Musalmáns petitioned for the transfer of the case to another district, but their request was not granted. The District Magistrate sits on the bench with the Joint Magistrate while the latter is trying the case. This is surely very unfair to the accused. The authorities ought, if they wish justice done in the affair, to transfer the District Magistrate to some other place until the trial is over.

7. The *Hindustáni* (Lucknow), of the 18th September, referring to the Dhulia disturbance, is glad to say that the Musalmáns at Bombay are raising subscriptions to aid their co-religionists at Dhulia. The Bombay Musalmáns should not only try to save the Dhulia Musalmáns from judi-

HINDUSTANI.
18th September 1895.

Police using ball cartridges at the disturbance at Dhulia.

cial punishment, but they should also get the matter thoroughly inquired into as to why the police shot at the Musalmáns like birds, killing some 10 or 12 and wounding some 70 or 80 of them. This event will open the eyes of both Hindus and Musalmáns, making it clear to them that their mutual ill-will is injurious to both parties, bringing one into trouble to-day and another to-morrow. A thoroughgoing

inquiry should be made into the present incident, and the circular issued by Lord Lansdowne ordering the use of ball cartridges on such occasions must be rescinded, actual experience showing what fatal consequences it can lead to. To fire ball cartridges without first trying blank ones is certainly most reprehensible.

NAJM-UL-HIND.
16th September 1895.

8. The *Najm-ul-Hind* (Saháranpur), of the 16th September, says that Deputy Collectors are generally taken from among the educated and respectable classes of the community, a large number of them being sons or grandsons of men who rendered important services to Government, and that the brunt of administration falls on them. Such

Question of promotion of Deputy Collectors to District and Sessions Judgeships.

being the case they should be eligible for promotion to all the higher appointments reserved for the Imperial Civil Service. Their exclusion from the District and Sessions Judgeships is quite unjustifiable and involves a gross injustice to them. A Deputy Collector, who possesses considerable experience of revenue work, should be able to perform the civil work of a District and Sessions Judge far more easily than a Subordinate Judge the criminal work of that officer. Again, those Deputy Collectors whom Government considers fit for promotion to District and Sessions Judgeships might be required to pass an examination in civil law. By the bye, under the new rules Deputy Collectors in the fifth grade are to receive promotion to the higher grade by merit and not by seniority, a knowledge of English being regarded as a strong claim to promotion. According to the Civil List there were 40 Deputy Collectors in the fifth grade on the 15th October, 1894. Nos. 17, 18, 21, 24 and 30 have been given promotion since, all above them being passed over, some of whom are competent men, their work being always highly spoken of by Collectors and Commissioners.

FARYÁD-I-HIND.
15th September 1895.

9. The *Faryád-i-Hind* (Allahabad), of the 15th September, says that a contemporary is of opinion that the appointment of honorary munsifs will check false and fraudulent suits. But if honorary munsifs abuse their powers like honorary magistrates, the people will soon be obliged to

Appointment of honorary munsifs.

raise an outcry against them. It is highly desirable that their tenure of office should not exceed three years. If, on the other hand, honorary munsifs are appointed for life like honorary magistrates, heaven protect the rural population! There is a paid Munsif at Allahabad, who is notorious for his discourtesy and rudeness of manners. If such is the case under the very nose of the local Government and the High Court, the high-handedness of munsifs in the interior of districts, where they will be the monarchs of all they survey, may be easily imagined. As soon as Government receives a complaint against an officer it should make a secret inquiry into his conduct.

PRAYÁG SAMACHÁR.
19th September 1895.

10. The *Prayág Samachár* (Allahabad), of the 19th September, in an article headed "Horrible tyranny," describing the circumstances under which a police head constable and an ex-constable of the Pedda-Thippa Samudrum police

Police tyranny and oppression.

station in the Cuddapah district of the Madras Presidency are reported to have outraged a young girl belonging to a party of beggars and beat one of them to death in their attempt to extort money from him on the 17th August last, states that the other members of the party were dismissed, with the threat that if they made these things public they would all be put to death. The incidents, however, have transpired and the Magistrate has set an inquiry on foot, the offenders being arrested. The fact is that the police, being invested with great powers, are naturally tempted to abuse them. Under the peaceful British rule the people, no doubt, enjoy many blessings and are not much molested by thieves, robbers and dakáits. But it is to be regretted that there are official harpies who are worse than robbers. It is high time that Government should take effectual steps to save the people from police tyranny and oppression.

FARYÁD-I-HIND.
15th September 1895.

11. The *Faryád-i-Hind* (Allahabad), of the 15th September complains that the income tax assessments are made in the most arbitrary manner. It would be well if titles were sold by Government at high prices to rich natives who have got more money than brains, as suggested by the *Hindustáni*. In the

Income tax assessments.

case the revenue derived from the sale of titles would relieve Government of the necessity for taxing poor traders and shopkeepers so heavily.

12. The *Tohfa-i-Qadiri* (Ballia), of the 15th September, complains that, since

OTHPA-I-QADIRI.
15th September 1895.

A falling off in the criminal litigation in Ballia.

Korantadih has been made the headquarters of the Ballia district, there has been a considerable falling off in criminal litigation, attended with a decrease in the Government revenue from court fees. The principal cause of the falling off, in the editor's opinion, is that the magistrates are too ready to reject prosecutions under section 203 of the Criminal Procedure Code without making any kind of inquiry. Of course prosecutions for assaults committed in connection with disputes regarding landed property share the same fate, the complainants being referred to the civil courts. Another cause of the growing unpopularity of the criminal and revenue courts is that cases are seldom taken up on the dates fixed for hearing, being adjourned from day to day. The officers have a very easy time of it, as might be expected. But this state of things is very unsatisfactory, causing loss of revenue to Government and preventing injured persons from obtaining justice. Government should give its attention to the matter.

13. The *Almora Akhbār*, of the 16th September, in its local news columns, referring to the Lieutenant-Governor's tour in the

ALMORA AKHBAR.
16th September 1895.

Lieutenant-Governor's tour in Kumaun.

hills, which was to commence on the 18th idem, observes that officials have already been deputed to arrange for the supply of provisions to His Honor's camp at the various places. The people, being naturally anxious to show hospitality to the higher authorities, view their advent among them with pleasure. But their pleasure is turned into grief by the extortions practised by the official underlings on such occasions, who collect supplies in considerably larger quantities than the requirements, the surplus things being appropriated by them to their own use. If the officials entrusted with the duty of collecting supplies were ordered to grant receipts for the articles collected, and the articles were subsequently checked with the receipts, the evil would be greatly checked. Above all, the officers on tour should keep an eye on their underlings and see that they do not oppress the people.

14. The same paper publishes a number of verses contributed by Gauri Datta, who says that formerly when Kumaun was a non-

ALMORA AKHBAR.
16th September 1895.

State of affairs in Kumaun.

regulation province the officers were sympathetic and the people happy and prosperous. Sir Henry Ramsay, the late Commissioner, was always ready to redress popular grievances and to afford relief to the sufferers in times of famine. But the case is quite different now. The officers do not adhere to the pledges given by their predecessors and their secret desire is to suck the country dry. The land revenue has been raised and is collected with severity, and the people are groaning under heavy taxation, new burdens being daily imposed. The grazing grounds have been seized by Government and villagers are not allowed to take wood, grass and other things from the forests free.

15. A correspondent of the *Kumaun Samachār Patrika* (Almora), of the

KUMAUN SAMACHAR PATRIKA.
15th September 1895.

Garhwāl affairs.

15th September, says that it would appear to be very difficult to put a stop to the impressment of coolies in Garhwāl. Every class of revenue official presses coolies into his service and does not like to pay them any wages. It must, however, be said to the credit of Mr. Pauw, the Deputy Commissioner of Garhwāl, that during his late tour in the district he paid 4 annas a day to each coolie. Are not other officials, too, liable to pay the wages of coolies? The prices of food grains, which were already high, have risen still higher owing to the influx of pilgrims. Rice and wheat flour are selling at four or five seers the rupee at places between Badrināth and Karn Prayag. Purshotamji, the Rawal of the Badrināth temple, has grown very old. If he falls ill, the performance of the worship at the temple will be stopped. Hence the appointment of an assistant Rawal is very necessary.

CAWNPORE GAZETTE.
23rd September 1895.

16. The *Cawnpore Gazette*, of the 23rd September, states, on the authority of a correspondent, that Bilhaur, a town in the Cawnpore district, which was once a very flourishing and prosperous place, has now lost all its grandeur and glory. One of the chief causes that have brought about the decadence of the town is the overgrowth of the noxious weed, *káns*, in the fields, which has greatly affected the fertility of the soil. The number of wild boars has also largely increased in the villages, which destroy the scanty crops which the peasants still manage to grow. Again, there is not even an Anglo-vernacular school at Bilhaur or in its neighbourhood where the people might educate their children to qualify them for public service. The authorities can, by a little attention, easily change this state of things in Bilhaur and restore it to some of its former prosperity.

PRAYÁG SAMACHÁR.
19th September 1895.

17. The *Prayág Samachár* (Allahabad), of the 19th September, complains that the cattle used in drawing the conservancy carts at Allahabad are not properly fed and most cruelly beaten by the drivers who are sweepers. Lately when a conservancy cart was passing through muhalla Kotha Parcha at 2 P.M., the buffalo, which was drawing it, fell down, being apparently overpowered by fatigue and heat. Shukuru, the driver, first cruelly beat the beast with his stick. When he got tired of beating and the buffalo would not stand up, he thrust the stick into its mouth with all his strength, and the animal died. The police are making an investigation. Again, as a conservancy cart coming from Manoharganj approached a tank, the buffalo, being very thirsty, ran towards the tank. The driver, who was a mere boy, being unable to control the animal, left the cart. The buffalo fell into the tank with the cart and soon died. The drivers will not mend their ways until a few examples are made of them.

SAJJAN VINOD.
20th September 1895.

18. The *Sajjan Vinod* (Agra), of the 20th September, in its local news column, complains that landholders are said to be in collusion with thieves, and asks the police to keep an eye on them. Since a religious controversy took place between the Christian Missionaries and Musalmáns some time ago, the latter have been much annoyed and are ready to commit assaults on the former in the public streets, the Musalmán police officials conniving at the assaults.

NIGAMAGAM
PATRIKA.
April 1895.

19. The *Nigamagam Patrika* (Meerut), for April, received on the 22nd September, publishes a Hindi song in which the writer refers to some of the great Hindu kings, heroes, law-givers, philosophers, &c., of old, and regrets that this country, which was once so famous for learning and wealth, has been reduced to such poverty and distress. Neglecting their own literature, science, and religion, Hindus are ready to learn foreign languages and adopt foreign customs and manners. They have lost their spirit of enterprise and mutual love and affection. Service is sought after with inordinate eagerness, trades and professions being neglected. People have allowed their industrial arts to decline and now depend on other countries even for the supply of cloth. The writer earnestly prays for the relief of the miseries and sufferings of his countrymen.

OUDDH AKHBÁR.
24th September 1895.

20. Saiyad Ashfáq Husain, a Deputy Collector, writing in the *Ouddh Akhbár* (Lucknow), of the 24th September, highly praises the administration of the North-Western Provinces and Ouddh under the Government of the Hon'ble Mr. Alan Cadell. His Honor is a most merciful, justice-loving, good-intentioned and benevolent ruler. Everybody has heard of the religious riots of Ballia and Azamgarh and of the most harmful proceedings of the cow-protection societies, but the Hon'ble Mr. Alan Cadell issued most stringent orders regarding them, without showing the least partiality or leniency to any community. His Honor also most benevolently took successful steps to ward off famine which threatened the United Provinces. He has, again, most generously provided for the employment of such men who have,

owing to straitened circumstances, failed to pass any public examination. The United Provinces are surely very fortunate in having such a good gentleman for their ruler at present.

21. The *Nagri Nisad* (Mirzapur), of the 19th September, highly praises the Hon'ble Mr. Alan Cadell for his desire to introduce Roman-Urdu into Government offices and courts in these provinces, observing that it would have been better if His Honor had seen his way to introduce the Hindi character. The discontinuance of the use of the Persian character, which is so notoriously ambiguous, will, however, put a stop to some of the difficulties which the people have to encounter at present, and it may be hoped Government will before long substitute the Hindi for the Roman character.

Introduction of the use of Roman-Urdu into Government offices and courts in the North-Western Provinces and Oudh.

NAGRI NISAD.
9th September 1895.

22. The *Bundelkhand Punch* (Jhānsi), of the 15th September, referring to the inquiries that are at present being made into the corruption of the municipal employés at Jhānsi, says that as the account books of shopkeepers and tradesmen are being looked into with a view to discover what sums are recorded therein as having been given as bribes to municipal employés, the District Magistrate can also avail himself of this opportunity to find out by the same means the extent to which bribery is practised by the police. As regards the malpractices of the municipal employés the writer has heard that at the municipal barriers at Sipribazār, Hisarinaka, Baragaon Darwāza and Duliā Darwāza, bribes are freely taken for every transit pass issued at them, in which peons and officers both share. And when corruption is so very rife, a trader can easily evade due payment of octroi by greasing the palm of a municipal officer.

Corruption among the municipal employés at Jhānsi.

BUNDELKHAND
PUNCH.
15th September 1895.

23. The same paper has heard, from a reliable source, that the Tahsildār of Mau, district Jhānsi, asked a *bania*, named Dās, to examine the account book of one Damile so as to ascertain the true amount of his annual income. The *bania* reported that the income which Damile had shown in his objection statement regarding the amount of income-tax assessed on him was correct. This displeased the Tahsildār, who wished the *bania* to represent Damile's income as much larger, and abusing his mother in open court, ordered a peon to beat him with a shoe. The peon, however, contented himself with giving the *bania* a few blows only. After this the Tahsildār again interrogated the *bania* as to the income of Damile. The *bania* gave the same amount and the Tahsildār again abused and ordered him to be beaten. The peon again gave him blows on his head, causing his turban to fall on the ground. A third time, the Tahsildār asked the *bania* to say what was the amount of Damile's income according to his account book. The *bania* again repeated the same answer, and the Tahsildār thereupon ordered him to be put in the lock-up. The peon accordingly seizing the *bania* was carrying him to the lock-up when it is said the *bania* made a statement as he was desired to do. The Collector ought to take serious notice of the affair.

Alleged ill-treatment of a *bania* by the Tahsildār of Mau, district Jhānsi.

BUNDELKHAND
PUNCH.
15th September 1895.

24. The *Mehr-i-Nimroz* (Bijnor), of the 21st September, states, on the authority of a local correspondent, that on the 17th idem two *Chamārins* were seen carrying an unclaimed dead body of a woman in a perfectly naked state to the burial ground. This is very objectionable from the standpoint of decency. Again, the place where such dead bodies are buried is very close to the town, which must prove injurious to the health of the people.

Objection taken to the manner in which unclaimed dead human bodies are disposed of at Bijnor.

MEHR-I-NIMROZ.
21st September 1895.

25. The *Hamdard* (Meerut), of the 17th August, received on the 19th September, referring to Mr. Jones, a retired tahsildār, who has been appointed Sub-Registrar at Meerut, complains that his arms being affected by the shaking palsy, he cannot work as steadily as he should. There

Mr. Jones, Sub-Registrar at Meerut.

HAMDARD.
17th August 1895.

is consequently delay in the registration of documents, which causes inconvenience to the people, especially to the villagers living at a distance from the Meerut town. Mr. Jones receives pension and ought to be content with it; or at all events he may be transferred to some tahsíl in the interior of the district where the work is not so heavy.

FARYÁD-I-HIND.
15th September 1895.

26. The *Faryád-i-Hind* (Allahabad), of the 15th September, while praising Sub-Inspector Himanchal Singh for finding out the murderers of one Hari Shankar, a wrestler, who was secretly murdered at his house in Kutra, Allahabad, in the dead of night, finds fault with the police for their dispute with the servants of a well known vakíl, and refers to the case of a *hakím*, or native physician, who has been robbed. He was taken to a place outside the city by a villain under the pretext of seeing a patient. On his arrival there chloroform or some other thing of a like nature was administered to him by the man's comrades, and when he became unconscious he was relieved of his watch, gold ring and Rs. 5 cash. On his regaining consciousness he reported the matter at the police station, but the police did not pay much attention to him.

Crime at Allahabad.

III.—LEGISLATION.

ANÍS-I-HIND.
21st September 1895.

27. The *Anís-i-Hind* (Meerut), of the 21st September, publishes a communication from Badri Krishna, Vakíl at Delhi, who, commenting upon the Legal Practitioners Act Amendment Bill, observes that the Bill empowers the High Court, the Sessions Judge and the Commissioner to suspend or dismiss a pleader, mukhtár or revenue agent on the mere receipt of information to the effect that he accepts legal business through a *dalál* or law-tout, or gives gratification for procuring such business, the orders of the Judge being subject to appeal to the High Court. The burden of proving the charge to be false will lie on the accused pleader or mukhtár. The High Court vakíls and barristers-at-law will be exempt from the operation of these provisions. The Sessions Judges as a rule are not well disposed towards pleaders who check them in their arbitrary proceedings and do not allow them to dispose of cases with undue haste. Pleadings are an eye-sore to the police and are not much liked by court officials for obvious reasons. Again, the pleader of one party to a suit is simply hated by the other party. The pleaders being surrounded by enemies on all sides and their suspension or dismissal depending on a mere complaint to the Sessions Judge, it may easily be perceived that they will lose all their independence and will be unable to protect the rights and interests of their clients and the cause of justice will also suffer. Indeed if the Bill becomes law they will make a point of gaining the good-will of the Judges and the police in utter disregard of their clients' interests. The exemption of the High Court vakíls and barristers from the operation of the Bill does not appear to be quite intelligible. There should be one and the same law for all classes of legal practitioners. Again, the imposition of burden of proof on pleaders as to their-innocence is opposed to the provisions of section 102 of the Indian Evidence Act. It is to be hoped the Supreme Legislature will fully consider the evil consequences of the measure before it passes it.

Legal Practitioners Act Amendment Bill.

ALWAQT.
18th September 1895.

28. The *Alwaqt* (Gorakhpur), of the 18th September, referring to the same Bill, says that the Bill is intended to suppress the evil practice of touting. Any legal practitioner who pays commission to a law-tout is already liable to punishment under section 36 of the Legal Practitioners Act, and therefore the new Bill is open to no reasonable objection. Section 36 is equally applicable to the High Court vakíls and barristers; and the law-touts, too, who receive commission are liable to punishment under the same section. Hence it will be seen that it is a mistake to suppose, as has been done in some quarters, that law-touts are exempt from punishment and that an undue indulgence has been shown to vakíls and barristers. It is true that the new Bill does not apply to vakíls and barristers, but the High Courts are sure to extend it to them in the exercise of powers bestowed on them by the Letters Patent. A new European barrister is really more in need of the services of a tout than a pleader, who is pretty well known to the

The same.

inhabitants of his district. General repute being accepted as evidence against pleaders under the Bill, it would be well if the principle were extended to Government servants as well. Surely the acceptance of a bribe by an official is a worse offence than the acceptance of work by a pleader through a tout. It would be well if officials, known to be corrupt by general repute, were made liable to dismissal. [The *Hindustán*, Kálákankar, of the 20th September, expresses disapproval of the agitation got up by the pleaders of Lucknow, Moradabad and other places against the Bill, and observes that the system of touting is a mischievous one and ought to be put down.]

IV.—EDUCATION.

29. The *Akhbár-i-Álam* (Meerut), of the 17th September, states that the amount of defalcations made from the Aligarh Muhammadan College Funds is said to be about Rs. 70,000 or Rs. 80,000. A "Bengali" clerk in the College is alleged to have embezzled the money by means of drawing forged cheques on the Bengal Bank. The clerk was of more than 32 years' standing and his pay was Rs. 40 a month. It is strange that he had been making defalcations for years and the "worthy" trustees of the College never turned their attention to examining the accounts during the whole period. The income of the College being enormous, they did not perhaps think it necessary to bother themselves with accounts, or it may be that they were trustees in name only. It is difficult to say, without correct information, *how* and *with whose collusion*, the defalcations were made. Complaints were several times made before regarding the supply of bad food to the boarders of the College; the defalcations that have now come to light support those complaints. [The *Najm-ul-Hind* (Saháranpur), of the 16th September, blames Sir Saiyad Ahmad Khan for not examining the account of the College fund kept by his clerk during all the years the defalcations were carried on. It seems very queer indeed that although Sir Saiyad knew his clerk to be a notorious whoremonger and drinker, still his suspicion was never aroused as to his honesty. The fact is that Sir Saiyad has now become too old to exercise proper control over the College affairs. It is a great pity that a national fund (of the Muhammadans) should have been misappropriated in this way. The *Hindustáni* (Lucknow), of the 18th September, asks what were the members of the Executive Committee of the College doing that they never examined its money accounts? Does their duty end with simply presenting addresses to Government officers? Government gives a grant-in-aid to the College, and it is queer its account was never checked.]

AKHBÁR-I-ÁLAM.
17th September 1895.

30. The *Hindi Pradip* (Allahabad), in its combined number for April, May and June, received on the 22nd September, states that the Muir Central College at Allahabad claims to be a model college in the United Provinces. It has well known and high paid European professors on its staff, and it is chiefly due to its heavy cost that Government has raised the college fees so largely. But notwithstanding all these advantages it does not cut a good figure at the University examinations. It sent up 125 boys for the Intermediate examination this year, of whom only 33 were successful. For these poor results the professors are more to blame than the students. It is believed that the professors are generally content to give notes on the text books, but do not try to explain the books fully. Again the boys are not given lectures full five hours. The first and second year class students are required to attend the College only for two hours during the day for months together. The editor thinks that he is not beside the mark in saying that when any boys of the Muir Central College distinguish themselves at the examinations the credit is due more to their own intelligence and industry than to the lectures of the professors. The students now being turned out of the College bear no comparison in scholarship to those who received instruction in the time of Mr. Harrison and Mr. Hill. Government should give its attention to the matter.

HINDI PRADIP.
June 1895.

Muir Central College, Allahabad.

V.—RAILWAY.

ANÍS-I-HIND.
21st September 1895.

Railway reforms.

31. The *Anís-i-Hind* (Meerut), of the 21st September, referring to the railway reforms recommended by the Government of India to the railway authorities, observes that the Government has laid the native passengers under a deep debt of gratitude to it, the reforms proposed by it being well calculated to remove their grievances.

RAHBAE.
16th September 1895.

Need of a second platform and a bridge over the line at the railway station, Moradabad.

32. "A passenger," writing to the *Rahbar* (Moradabad), of the 16th September, complains that passengers arriving at the Moradabad junction from Chandausi, are kept confined in the carriages for about an hour for want of a second platform at the station. The railway authorities ought to consider the inconvenience unnecessarily caused to the passengers, and add another platform, and a bridge over the line, at the station.

TUTI-I-HIND.
20th September 1895.

Grievances of native passengers on railways.

33. The *Tuti-i-Hind* (Meerut), of the 20th September, complains that native passengers are subjected to much ill-treatment and inconvenience on the railways. The ticket collectors often tease *parda nashin* ladies under the pretence of examining their tickets; water is not freely supplied to passengers, there being only one Hindu and one Musalmán water-bearer at every station, who can scarcely supply a trainful of passengers with water during the short interval the train generally stops at a station; booking clerks generally refuse to issue tickets for another line, (though they may be officially bound to do so) simply to save their own trouble. These inconveniences are still more increased on the Indian Midland Railway. At the Dattia Station a passenger is charged one anna for every *lota* of water supplied him.

HINDUSTÁNI.
18th September 1895.

Government of India suggesting increased comforts for native passengers on railways.

34. The *Hindustáni* (Lucknow), of the 18th September, is glad to notice that the Government of India has issued a circular letter to the railway managements recommending certain suggestions to be carried out for promoting the comforts of railway native passengers, and heartily thanking Government for the same, tells it that merely issuing orders will be of little use, unless it takes special care to see that its suggestions are completely adopted and strictly enforced.

VI.—LOCAL AND MISCELLANEOUS.

DHOLA AKHBÁR.
11th September 1895.

Dispute between the Arya Samaj and the orthodox Hindus of Moradabad regarding the readmission of a Christian convert to the Hindu community by the former.

35. The *Dhela Akhbár* (Moradabad), of the 11th September, says that one Sri Ram, a Bráhmán, became a Christian. Only a few days after his conversion the Arya Samaj of Moradabad purified him according to the Vedas and re-admitted him to the Hindu religion. But the Dharma Sabhá and the other "Popes" (Bráhmans) of Moradabad view the readmission with horror for reasons best known to themselves. The Vedas sanction the admission of any man to the Hindu community after he has undergone the prescribed course of expiation, and it is well known that Shankrácharya administered purification to as many as 250 millions of men. Sri Ram was a Bráhmán and was led to adopt the Christian creed under same deception. The Arya Samaj was perfectly justified in receiving him back into the Hindu community after subjecting him to purification. There was a foolish outcry among the Moradabad Hindu community at the instigation of the "Popes" against the action of the Arya Samaj, and Ala Ram made speeches on the 8th and 9th August which contained nothing but abuse.

ANÍS-I-HIND.
21st September 1895.

Railing at Swamighát, Muttra.

36. The *Anís-i-Hind* (Meerut), of the 21st September, on the authority of a correspondent, complains that on the 23rd August when there was a heavy fall of rain at Muttra, an *ekka*, or vehicle drawn by a pony, and a hand-cart carrying six metal pots, were swept away by the floods in the *nála* or drain which falls into

the Jumna at Swamighát and not recovered. The Municipal Board put up an iron railing at the mouth of the *nála* last year ; but the railing being entirely closed up by the accumulation of mud, grass, &c., the floods in the *nála* pass over the fence, carrying all things with them. In order to prevent accidents in future steps should be taken to keep the railing free from mud and grass, so that water may easily escape through it into the river.

37. The *Cawnpore Gazette*, of the 23rd September, complains that of late thefts have been very frequently committed at Biswán, district Sitapur.

Thefts at Biswán, district Sitapur.

CAWNPORE GAZETTE.
23rd September 1895.

In one case the police made inquiries for 20 days, but they were not able to find out the thieves. Eleven days ago another theft was committed in the house of the Sub-Registrar, in which property worth about Rs. 2,000 was stolen. The police are busy inquiring, but no trace has yet been found.

38. The *Mufid-i-Am* (Agra), of the 20th September, gives a detailed, harrowing account of the injuries which monkeys cause to the people at Agra, and most earnestly entreats the municipal commissioners and other local authorities to take some effective measures to rid the town of those

Monkeys at Agra.

MUFID-I-AM.
20th September 1895.

most obnoxious brutes.

ALLAHABAD :

PRIYA DAS, M.A.,

The 30th Sept. 1895.

} Govt. Reporter on the Ver. Press of the N.-W. P. and Oudh.

